

Eckhart Tolle On Rhonda Byrne The Secret book PowerOfAttractionVsThePowerOfNow--

[Speaker 2] (0:08 - 0:31)

My question to you is, in the book, The Secret, it's based on the Law of Attraction, where you attract everything into your life, whereas your book, The Power of Now, is being in the moment and letting the universe guide your life. So I just want to know your thoughts on that, on the difference. Thank you.

[Speaker 1] (0:48 - 17:33)

Well, as we can see, if we look around, the universe, or life, creates life forms everywhere, wherever we look. So the universe loves to create form, it seems. It can also create form through the human form.

Humans can create as they do, and humans are not separate from the totality of the universe, so there isn't human creation and the universe creating. It's all one. It's the totality.

We are the universe. You are the universe. So when you create, or when I create something externally, whatever it is, any structure that you build, from a simple thing, building something, or using your mind, your thoughts, to help in the act of creation, to create something on the mental level, before it becomes physical form, that's a way in which the universe can create through the human form.

One could almost say indirectly, or secondary creation. You may have heard the expression, we become co-creators with God. Your question is really, is it up to us to initiate the act of creation, or should we simply rest in presence and then see what happens?

The foundation, of course, for creation is resting in presence. That's the very foundation, because resting in presence, that is touching the source of, true source of creativity, and the true source of fulfillment or satisfaction, which is not form, but the formless life itself. It is essentially fulfilling to sense the timeless presence that we could call I am, to sense that directly in yourself, not as an object in your awareness, but as yourself.

So it's a self-realization of consciousness. Not a subject-object realization. And that is essentially happiness, if you want to use that word, aliveness, fulfillment, and that is essentially your identity, your true identity, which has no form.

That's why the Buddhists say there is no self. Self in the sense of anything that you consider yourself that has form, psychological or physical form, is not who you are. The essential self, which the Buddhists deny and just call emptiness, or which in India is called the Atman, that is the formless, and that's the very basis.

If you create before having consciously realized the source of creation, then you belong to all those billions of humans who create out of the state of identification with form, which we could call the ego state. But that's also the universe. If the universe did not want to experience itself as the egoic entity also, then it would not be, the ego would not exist.

So it seems the universe loves that dream, which becomes a nightmare sooner or later, of the egoic consciousness. So whenever you create because you believe that the object of your creation is going to make you happy or fulfilled, then you create out of the egoic consciousness, and it's stressful and frustrating and never really fulfilling. But that's the dream of the ignorance of who you are, and perhaps the universe needs to dream that dream and then wake up out of that dream into a conscious realization of itself, and that also is happening through the human form.

So the humans can create out of the ignorance identification with form, in which case also they create a lot of havoc. Of course, they create a lot of conflict, because the more deeply you're identified with form, the more you come into conflict with other forms that are also deeply identified with their form. That it's not just the individual forms, it's also the collective forms of tribes, religions, religions within religions.

You see what's when you listen to the news, you can see one Islamic sect is killing another one, and this evening, even within the same religion, they hate each other. And this has happened. And that is complete identification with form.

It has happened in Christianity. In Christianity, at the moment, they may not be killing each other. They did not enough of that in the Middle Ages, but many still hate each other, and whoever does not agree with your little group, of course, is the anti-Christ.

That's a nice word you can pre-impose on others. Buddhists haven't come up with that yet. I have never heard of the anti-Buddha, Buddha.

Laughter So, and that's within the totality, that's fine too, because that's the dream of identification with form. And how do I know that? Because I've been in that dream, and I've come out of that dream of identification with form, and what is true for the individual is true for the totality.

So it's a collective dream. It's also an awakening that happens when the suffering and the madness becomes so pronounced that it forces you to open your eyes. And then you look and say, What am I doing?

What are we doing? What have I done? What have we done?

So this happens when the suffering becomes very acute, as happened, for example, on a very large scale in the 20th century, when after the First World War, when for the first

time the tools of technology and science were used in warfare. There had been warfare for thousands of years before, but now it became magnified through the tools of science and technology, bombs, gas, poisonous substances, artillery, tanks, submarines, machine guns, and suddenly they created havoc that they'd never seen before on such a huge scale, millions and millions of dead, and nobody actually remembered how did it all start. What was the beginning of the First World War?

They just drifted into it totally blindly, identified with their little tribe, their little nation. That's one way of creating, and whenever you have not touched the source of life within yourself, touched it, realized it, lived from it, then you create and add to the karmic burden on the planet, because whatever you create has negativity attached to it, and karma creates further resistance. It provokes resistance, creates more resistance, and so contributes to the continuation of the dream.

So, to put it very simply, when you think something is going to make you happy, if you create this or that, that's not going to happen. That's the ignorance. If you're looking for fulfillment through something that you imagine you're going to create, it's not going to fulfill you.

It can't. You have to come from that state of fulfillment already. Then a different kind of creation can happen.

You could, of course, just sit for the rest of your life somewhere and hope that somebody will put some food into your mouth. If you go to India and you truly emanate peace, then that will happen. They will put food into your mouth.

If you do it in a Western country, it probably won't happen, but they'll put you away, and then they'll put food in your mouth. That's the thing. Laughter Most people find that even if they rest in presence, at some point the impulse to act will be there.

It could be action on a small scale, very small scale. It could be action on a larger scale. It may not immediately be action.

It may be an inspiration or an idea or a vision that suddenly rises into your mind, and then you contemplate that, and it feels empowered. And it is not something that says you need to achieve that in order to become happy or fulfilled. The energy that goes with it is so empowering that it is the same as if you had already achieved it.

That's the act of creation has that energy that flows with it. It is as powerful as the actual achievement in itself, if not more so, because the actual achievement is already the end of the creative process. The moment you have completed the creative act, you're already at the end of it.

And what now? So the empowerment is in the doing, not the arriving. That's the egoic delusion, is that the empowerment is in the arriving, but the empowerment is in the

doing, in the act of creation.

It's not just the empowerment. It's also the joy and aliveness that comes with it. So you don't need the, as it's called in the Bhagavad Gita, the fruit of the action.

You're not looking or are more focused on the fruit of the action, as it's called in the Bhagavad Gita, which means the outcome, the desired outcome. Your attention is not mainly in the desired outcome. Your attention is on the doing itself.

Although, yes, you have a vision of what it is that wants to come into being, but your attention is fully in the doing and the enjoyment and the empowerment of doing. It can be very intense, the act of creation. The energy that flows into it can be very intense, so intense that it might even look to an outsider as if you were stressed, but you're not.

But there can be that intensity of creation. So when something comes through or you, in whatever form, and that's beautiful, then you are the universe, the creative, the one intelligence, the one creative intelligence is creating through the human form, and that's beautiful. So it's this deep enjoyment in the act of creation.

It's the, the motivation is not egoic anymore. The motivation is not a sense of lack or fulfillment or unfulfillment, but enjoyment. So in that sense, this, the secret, I don't remember if the secret talks about that, the book, that the foundation is the present moment as oneness with that.

And then creation is fine when you no longer believe that certain things that you add to your life or create are going to make you happy or fulfilled. And so that's the difference. So the question then, do I need to make plans?

I can't answer that as such. You may be one of the few who will rest in being for the rest of their lives in this bodily form and just sit somewhere or walk around, and that's fine too, but it's less likely. There are very few.

It happens, maybe in India, it happens more than in the West, just as well, because the environment there is more receptive to that kind of thing. As for example, Ramana Maharshi, some of you may know, the famous wonderful spiritual teacher who passed away in the early 50s, he just sat, when he was a young boy, he left his home. He had a realization of being, of awakening, and he sat next to a temple away from his hometown.

He left his family. Nobody knew where he was, and he just, there was no movement into action, just being, no speaking, didn't want to eat, just bliss of total oneness with the source. But after a few years, he started to put food in his mouth, and then he started to speak.

So a little bit of doing happened even to him, but no planning. So in his case, he didn't say, okay, I'm going to set up an ashram. That happened by itself.

The ashram organically grew. So it can happen to some people who are just either totally present, and then something happens around you. In most cases, some kind of doing will be involved.

It could be a spontaneous unfolding of what is happening already. Let's say you're playing an instrument, and you love it so much that you just, you enjoy playing it, and then gradually music comes to you. You compose something or spontaneously play, and suddenly, without any vision of what you want to achieve, things can grow.

This can happen, it has happened to people, just the intense enjoyment of the doing leading to organic growth into form. The Beatles loved making their music, and I don't think they had necessarily a vision that we are going to be the greatest ever, but it happened out of the deep enjoyment and the intensity of that act of creation.

[Speaker 2] (17:33 - 17:34)

Thank you.